



#### JUST HIS CASE.

A man who was famous for never paying his bills owed a considerable sum to his tailor. Sending bills had had no effect upon the debtor, so the tailor decided to make a personal attempt to collect the amount. He called several times upon the delinquent, but was never able to catch him. Finally he succeeded, just as he was going out and accosted him with the modest inquiry:

"Will you pay me this bill, sir?" The man looked at it for a moment, and then said, innocently:

"Did you ever owe anybody anything?"

"No, sir," replied the tailor.

"Then you can afford to wait," said the waggish debtor, and off he walked.

The tailor again made several attempts, and at last was successful in cornering the man a second time.

The debtor looked very solemn, and said: "Are you in debt to anyone?"

Not to be caught this time, the tailor replied:

"Yes, sir; I am sorry I am."

"And why don't you pay?"

"Because I haven't got the money," said the tailor, with a significant look.

"That's just my case exactly, my dear sir," replied the debtor. "I am glad that you can appreciate my position. Good-morning!"

#### EASILY DETECTED.



Gillimon—I'm going to the masquerade ball as a clown.

Miss Sharpe—Really, I should think you'd wear a disguise of some kind.

A Good Guess.

She—I see it is said that a bird's wing is, in proportion to its owner's weight, 20 times as strong as a man's arm.

He—And yet I will conjecture that the bird's wing on a girl's hat will never take the place of a man's arm.—Youth's Companion.

Oughtn't to Be There.

"They certainly ought not have these flarebacks on the warships," said Mr. Smith, looking up from his paper with an air of decision.

"Of course, they oughtn't," agreed Mrs. Smith. "Flarebacks are all out of style now."—Baltimore Sun.

IN THE ANCIENT DAYS.



The Maid—Dost hear that? 'Tis father. Fly, sweetheart, fly!

The Courtier—You mean flee!

The Maid—As you like; but this is no time for entomological distinctions.

Self-Supporting.

Mrs. De Sense (to benevolent friend)—I presume these idiot asylums do some good, but I can't see how they can hope to make idiots self-supporting.

Small Son (cloyingly)—I guess they get 'em to writin' children's books.—N. Y. Weekly.

Sounds Likely Enough.

"There are plenty of women who would be glad to get me," he said.

"Very likely," she replied pointedly; "but none of them would care to keep you after they had got you!"

#### HUNTERS IN DANGER.



"With so many sportsmen coming up here every year, won't bears become extinct?"

"No, sir; but the hunters will!"—Chicago Journal.

The Water's Curly.

One morn' Jane watched the curly sea. In all its madcap capers;

Then asked, "Say, ma, at night who puts The waves up in curl-papers?"—Judge.

Needless Precaution.

Once more poor woman is laughed at for her lack of banking knowledge. There is no denying it, however; she is funny when she gets tangled up in the paraphernalia of finance. This is the latest tale:

A West-end banker not long ago, received the following letter from a lady well known in social circles:

"Dear Sir,—Please stop payment on the cheque I wrote out to-day, as I accidentally burned it up.—Yours, Mrs. Blank."

SHE PREFERRED HER OWN.



Professor—I know I am not hand some, but if we were married you would get to like me; my looks would grow upon you.

Maudie—Your looks grow upon me! Heaven forbid!

In the Asylum.

Now Jones was in a padded cell. But Smith, he had an added insanity—no mind was he.

He had his brain-cells padded!—Puck.

The Real Article.

The Soubrette—That was rather a fetching gown you wore when you left New York.

The Ingenue—Surest thing you know; it fetched seven dollars in the blot on the map where we stranded.—Puck.

Homelike.

Bacon—Do you ever feel at home on shipboard?

Ehbert—Oh, my, yes.

"But the state-rooms are so small!"

"I know it; but I live in a flat, you know!"—Yonkers Statesman.

Distinctions of Sex.

Lady—Is this the man's room?

Boy—Yes'm. But we have a girl's room for ladies. Shall I call her?—Puck.

## Gideon and His Three Hundred

Sunday School Lesson for Nov. 17, 1907  
Specially Prepared for This Paper

LESSON TEXT.—Judges 7:9-23. Memory verses 17, 18.

GOLDEN TEXT.—"Ye shall not fear them; for the Lord your God He shall fight for you."—Deut. 3:22.

TIME.—The period of the Judges lasted, according to our Bible margins, 332 years, B. C. 147-106 (including Eli and Samuel). Gideon lived about the middle of this period. Many scholars make the period shorter, and place it later. The question is unsettled.

PLACE.—The broad valley of Jezreel, which extends from the plain of Esdraelon southeast to the Jordan. The southern part of Galilee. The test of the 300 was by the Well Harod, 13 miles from the Jordan, and ten miles south of Nazareth. In this region took place the great battle in which Saul and his sons were slain (1 Sam. 31:1-5).

Comment and Suggestive Thought.

The Period of the Judges.—The Book of Judges is a collection of records belonging to the period between the death of Joshua and the birth of Samuel, a period of 280 years according to our common chronology. But if we add together the numbers given in Judges they amount to 410 years. For this and other reasons it is entirely probable that "the oppressions and deliverances were not successive, but, in part, synchronous. There were, in fact, without exception, local struggles; and it is not only conceivable, but highly probable, that while one part of the land was enjoying security under its Judge other tribes were groaning under the foreign yoke."

Prof. Moore. While several of the events were thus occurring at the same time in different parts of the land, in other cases the Judges ruled practically over the whole. "The Judges formed temporary heads in particular centers, or over particular groups of tribes.—Barak, in the north of Israel, Gideon, in the center, Jephthah, on the east of Jordan, Samson, in the extreme southwest."—Driver.

The Moral Decline.—At the close of a long period of peace and prosperity the people had degenerated morally. Business transactions with the Canaanites,—transactions which often required the performance of religious rites,—made it easy not to realize the difference between them. They were attracted by the easy morals of the heathen.

The Cry from the Depths.—In their great distress the people began to repent and cry unto the Lord for help. A prophet was sent to show them that their trouble was on account of their sins (Judg. 6:7-10).

The Answer.—God Raises Up Gideon.—Gideon belonged to the tribe of Manasseh. His father's name was Joash and lived at Ophrah, not far from Shechem. He was a man of highly noble person, and a noble race, like the son of a king, and whose brothers "each one resembled the children of a king" (Judg. 8:18). He was a man of strong common sense, a patriot, a true lover of God, cautious, modest, brave, and enthusiastic. The signs of the fleece (Judg. 6:36-40), says Ewald, illustrate Gideon's own character: warm and zealous, while all around were indifferent and cold; calm and cool, when all around were excited. Gideon was probably a middle-aged man at this time, for he had a son of his own almost grown up (Judg. 8:20).

The Sifting of the Army.—Gideon proclaimed: "Whoever is fearful and afraid, let him depart." In view of the fearful odds against them two thirds of the army turned back, leaving only 10,000 soldiers.

Still there were too many for the purpose. The second sieve was woven of alertness, quick wit, self-control, vigorous strength, boldness. The test was through their way of drinking in the near presence of the enemy.

In order to understand the test we must see clearly the circumstances. Gideon's army was on one side of the stream, and the enemy on the other, and how near some scouting parties might be was unknown, for the reeds and shrubs along the banks afforded ample cover for hostile ambushes. Those who bowed down, drinking headlong, did not appreciate their position or the foe.

The Victory by the Sword of the Lord and of Gideon.—Vs. 9-23. The Encouragement.—Vs. 24-25. Everything was now ready, except a new breathing of courage and faith. To accomplish this Gideon and his officer went early in the night into the camp of the Midianites sleeping in the security of their numbers. Listening near a tent, they heard a man telling to his comrade a dream from which he had just awakened. Compare with v. 13 the translation and annotation of the Polyehrome Bible. "I dreamed that a cake of barley griddle-bread,—a kind of flat, round, hard-baked, ash-cake, representing the Israelite peasantry,—was rolling hither and thither through the camp of Midian, and it came to a tent and struck it and turned it upside down." The men interpreted the dream as meaning the overthrow of Midian by Israel.

Practical Points.

The story of Gideon does not teach that he cares nothing for means adapted to the end. Gideon had faith, but he used his forces in the best way, and selected the 300 because of their adaptation to the special service required.

In the Christian warfare the trumpets express our power of speaking for God. The lamps are our character and example, lighted by God's grace, and shining for men; and the pitchers represent our capacity of receiving the truth and the spirit of God.

## Saying "Hello" to Heart Throbs.

"It is a curious thing," said a prominent lecturer recently, "how some books have a strong radiating personality, so that you feel like saying 'Hello!' every time you come across them. Last Christmas I visited friends back at the old home on the farm. When the supper dishes had been put away, the chores done and the evening lamp lighted we gathered beside the organ for a good old fashioned 'sing.' On the center table were strewn the Christmas remembrances taken from Christmas tree on the evening before. Glancing over them I suddenly exclaimed 'Hello! my good friend, Hello!' and as the others looked up with surprise, I picked up a copy of 'Heart Throbs' and read to them from its pages the 'piece' I spoke in school 40 years ago.

"That was enough to set in motion the friendly entertaining spirit of Heart Throbs, and the music was forgotten as we took turns reading the humorous and pathetic bits of prose and verse that have been preserved in this wonderful volume. Some books have great literary value, some have historical significance, but Heart Throbs is the only book I know that slaps you on the back in a friendly sort of way, suiting itself to your moods and proving faithful to every emotion. Next to my love of the Bible I love Heart Throbs. It is the most notable book of the times."

Do not only take occasions of doing good when they are thrust upon thee, but study to do all the good thou canst. Zeal of good works will make thee plot and contrive for them, consult and ask advice for them.—R. Baxter.

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W. N. U., Kansas City, Mo. 46, 1907.

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